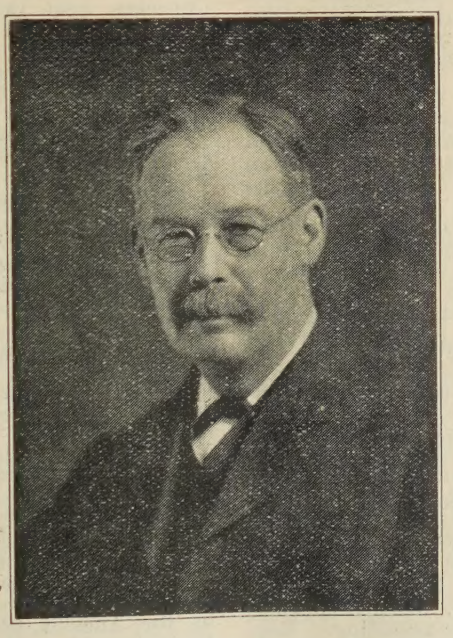
UNITARIAN MONTHLY

(Established as "Unity," October, 1903).

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 279 (Vol. XXIII.—12). DECEMBER, 1926. **ONE PENNY.**



REV. D. DELTA EVANS.

Editor of "The Christian Life," and Minister of Bermondsey Unitarian Church. (See page 184).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

TO EDITORS OF CHURCH CALENDARS: It is requested that the Calendar matter for the covers be sent in to the printers BY THE FRIDAY PRECEDING THE PRINTING WEEK. The Magazine is printed in the week before the last Sunday in the expiring month. If Calendar matter is sent in late, the parcel cannot be despatched in printing week. Magazine Contributed matter should be sent to the Editor by the 15th before publishing week.

EDITOR'S ADDRESS, 89, Grove Road, Sutton, Surrey. Telephone Sutton, 2613.

Mr. C. P. Scott, Editor of "The Manchester Guardian" for 55 years was presented with a portrait bust of himself, given to the City of Manchester, October 21st, in commemoration of his 80th birthday at a function attended by a distinguished company presided over by Lord Derby. Unitarians must be pleased that their fellow religionist has been thus honoured, knowing that he is fully worthy of all that was said in his praise.

The members of the Liverpool District Ministers' Fraternal (Rev. J. C. Ballantyne, chairman), were the guests of Miss E. G. Holt, at "Sudley" on October 14th, when Dr. F. B. Julian, read a paper on "The Mind and the Mechanists" followed by discussion.

On October 13th, 200 members of the Mill Street Mission, Liverpool, were the guests of the President, Miss E. G. Holt, at the Mission on the opening of the winter's institutional activities.

Rev. C. W. Townsend, missionary minister of the B. & F. U. A., held a successful four days' mission at Unity Church, Bolton, October 17th-20th.

The Rev. Dr. J. Estlin Carpenter conducted morning service at the Cambridge Unitarian Church, October 24th.

Mr. J. W. Hird, member of the Colne Unitarian Church is serving a third year as Mayor of that town.

At Glossop, Mrs. Bennett Sidebottom, of Harpenden, has given £1,000 to the Unitarian Church in memory of her father, the late Lord Doverdale, to be invested to augment the minister's stipend.

The Midland S.S. Association held its quarterly meeting at Lodge Road Church, West Bromwich, October 23rd, Rev. W. E. Williams presiding. Rev. F. A. Homer conducted service, and Rev. Lawrence Clare spoke on "How to make teaching effective." There was a large attendance.

At the Stalybridge Unitarian Church the School Anniversary collections totalled over £60, October 10th, preacher Rev. E. Rosalind Lee, M.A., of Leicester.

At Wolverhampton, the Unitarian Church celebrated its 225th anniversary, October 24th, Rev. Leslie J. Belton, minister.

The 2nd Annual Women's League Service was held at the Stalybridge Unitarian Church, Sunday evening, November 7th, and was conducted by Mrs. Wrigley, B.A., and League members acted as choir, collectors and sidesmen.

THOUGHT for the MONTH

CHRIST WAS MAN, NOT GOD, AND THE WHOLE FORCE—OF WHAT HE SAID IS LOST IF HE SAID IT AS GOD.
—Stopford Brooke.

The S.E. Wales Unitarian Society held its quarterly meeting at Glanrhondda Church, Pentre, October 25th. Rev. W. J. Phillips, Secretary, read a satisfactory report, and Mr. Gomer Ll. Thomas presented the financial statement. A joint committee with the South Wales Unitarian Association was formed to raise a fund to assist young men preparing for the Unitarian ministry. A meeting of the Sunday School Association followed and after tea service was conducted by Mr. Lewis Edwards, with Rev. J. D. Jones, of Pontypridd as preacher.

Rev. A. H. Dolphin having removed from Scarborough to Sheffield on his retirement, has been elected "Minister Emeritus" of Unity Church, of which he was formerly minister for 15½ years.

The Midland Christian Union of Unitarian Churches held its Autumnal Conference at West Bromwich, October 27th, Miss Nettlefold, President in the chair. Mr. Richard Mansell, of Shrewsbury spoke on "Some suggestions for the development o our congregational life," followed by discussion. After tea, provided by Mr. J. J. Bowater, J.P., Rev. J. M. Lloyd Thomas preached on "The Soul of a Congregation," devotions conducted by Rev. F. A. Homer.

There were large attendances at the Autumnal Meetings of the British and Foreign Unitarian Association at Liverpool, November 6th-8th, the proceedings being interesting and stimulating throughout. A joint meeting of the representatives of the Association and the National Conference was held when there was a full discussion as to the means of arriving at a vital union of the two bodies.

The service of recognition at the Ullet Road Church, November 5th, under the auspices of the National Conference welcomed seven ministers into the fellowship of Unitarian Churches, viz.: Revs. Benjamin Gill (Stockton); E. H. Kersley (Trowbridge); Magnus C. Ratter (Peckham); Griffith J. Sparkham (Highgate); Barbara Thomas (Cheltenham); S. P. Whitehouse (All Souls', Belfast); Reginald W. Wilde (Halliwell Road, Bolton); and Revs. L. Redfern, C. J. Street, Dr. H. Gow and R. T. Herford, took part in the proceedings.

The Sunday School Association held a Conference in the Ancient Chapel Meeting Room, Liverpool, November 6th. Rev. J. A. Pearson conducted service; Rev. H. Fisher Short presided; Rev. W. C. Hall (President, S.S.A.), gave an address on "The Relation of Church and Sunday School."

The Mellor Memorial Fund, Hope Street, Liverpool, now closed, is £1,400.

A Lay Preachers' Conference was held at Ullet Road Church Hall, Liverpool, Saturday, November 6th, Mr. Sydney Jones in the chair, when the Liverpool Union gave a welcome to the Manchester Lay Preachers' Union, and the work was discussed.

Rev. G. E. Hale, minister Adelaide Unitarian Church, South Australia, has been presented with 200 guineas by his congregation as a token of affection and esteem in celebration of his birthday.

AT THE END OF THE YEAR.

I thought it solemn when the year did die:
As with a passing bell it seemed to go
Away, away; so gently it went by,
And with it went some heart of me, I know.

Some heart of me did seem to move away
And leave me pensive, lightly brooding o'er
The thousand things that come to us each day,
Then vanish swift, and visit us no more.

A thousand beauteous things of joy and tears,
Misprized, esteemed not, shunned, or set at nought,
That bore to us the opulence of years,
The wealth of life, the very life we sought.

We prayed; we did assault the highest throne
With loud petitions, clamorous for reply;
We prayed in agony. O had we known,
The good we craved so much was very nigh.

It did beset us; while we looked afar,
Right in the midst of Paradise we stood,
Masters of realms whose riches plenteous are,
Whose bounds encompass life's abundant good.

William C. Hall.

When Jesus Was Born.

When was Jesus born? No man knows. Various dates have been fixed upon, but it is all guess-work. It is not certain in what year, nor in which month, nor on what day of the month. It is quite a matter of opinion too, as to the place of his birth, whether at Bethlehem or Nazareth. It was most likely at the latter.

Our Christian era dates from 1926 years ago, but it has long since been agreed by all authorities that Jesus was born earlier than that. Even in the margin of the Authorised Version, Matt. 2-1., we are told that the birth was in "The fourth year before the Common Account called Anno Domini;" while in the first chapter verse 18, the margin says "The Fifth Year before—Anno Domini". There is such variety of opinion amongst the expert scholars on this matter of the year that the nearest we can get to what apears to be the truth is, that Jesus was born some time from four to eight years B.C.

There is just as much uncertainty as to the time of the year,—the month in which the birth happened, and the day of the month. Ancient authorities in the early Church vary from April 21st, May 20th, January 6th, to December 25th, Some later scholars say it was September or October. Wieseler says the birth was on February 1st; Greswell puts it at April 5th; Lewin fixes it at August 1st. From the time of St. Chrysostom Christmas has been observed on December 25th in East and West alike, except in the Armenian Church which holds to January 6th. The matter is still further confounded by the alteration from the old style of the Julian Calendar to the new style Gregorian Calendar in 1752, by which 11 days were cancelled, and thus Christmas Day, December 25th, was eleven days different from what it was before.

But the fact that no man knows in what year, or month, or day, when Jesus was born, does not prove that he never lived. We know that he was born, that he lived and worked and proclaimed the gospel. The evidence for that is unshakeable. The Apostle Paul who lived in the same period and came into personal contact with those who had been intimate friends and disciples of Jesus bears witness. He visited Peter and came into contact with James, the brother of Jesus (Galatians 1, 18-19.) The Roman historian Tacitus records the crucifixion of Jesus, and Josephus, the Jew, makes references to him. In his example, and his wonderful teaching, which left such a marvellous impression on his followers, and which stand out before the world as the sublimest human inspiration and help, we have the most glorious vision of the future possibilities of mankind for which all professing Christians have cause to be ever thankful to God.

DEATHS.—Mrs. Spiegelhalter, Malton, October 15th, 88; Mr. Samuel A. Rhodes, of Altrincham, October 25th; Mrs. Jane Hope (of Atherton), at Ainsdale, October 30th; Mr. Herbert Russell, Leicester, October 22nd, 63; Mrs. Arthur Jones, of Radcliffe, November 1st, 57; Mr. W. T. Hamilton, Belfast, November 1st, 78; Miss Mary Shipman Beard, Withington, November 3rd; Mrs. Grace Neill, Wellington, N.Z., August 18th, 79; Sir Edward Busk, Cleckendon, Reading, October 29th, 82; Mr. Henry M. Dowson, Oxford, October 31st, 69; Mrs. Cooper, Summerbottom, Mottram, 80; Mr. F. Roberts, Hollingworth, 45; Mrs. Thomas Miles, Golders Green, October 10th, 80; Mr. John Bredall, F.R.G.S., Croydon, November 5th, 76; Mr. Percy Leigh, Worsley, November 6th, 71; Miss Constance H. Ellis, Guildford, November 8th; Rev. Isaac Wrigley, West Bromwich, November 8th, 73; Miss Florence Rathbone, Dawlish, November 10th, 71; Mrs. M. J. Thompson, Great Harwood, 78; Mr. Michael J. Hunter, J.P., Sheffield, November 11th, 70; Mrs. Frank Evers, Stourbridge, November 13th, 85; Mr. J. MacGavin Sloan, Brixton, November 13th, 72; Rev. Anton Topliska, Doubnitza, Bulgaria, September 23rd, 50; Mr. Eli Cope, Ashton-under-Lyne, November 14th, 64; Mr. Wm. Howard Oates, Liverpool, November 12th, 60; Mr. Joseph Marsden, Stalybridge, November 10th, 78; Mr. Henry Cochrane, Hale, Cheshire, October 17th (left £100 to Hale Barns Unitarian Chapel), 83.

Unitarianism.

Unitarianism taking its name originally from its doctrine of the Unity of God in One Person the heavenly Father, takes its stand on absolute freedom of inquiry concerning all religious beliefs, and freedom always to alter statements of doctrine in accord with any new light that may come. As the result of this freedom from fixed dogmas Unitarians have arrived at belief in the Unity of Man, the Unity of Truth, the Unity of Man with God, the Unity of Religion, the Unity of life in One progress here and hereafter.

Unitarianism and Freedom.

Unitarianism is the child of free thought. The first of those who declared for the Unity of God in One Person only, did so in the face of the prevailing polytheism or the popular belief in many Gods. He had thought his way out of what seemed unreasonable into that which appeared to be more in accord with the order of nature and the facts of experience. It was by the free exercise of the human faculties against the opposition of superstition and prejudice. This was so in pre-Christian times and since. It has been a protest against dogmatic orthodoxy always.

This is true of every doctrine of the Unitarian Faith. The assertion that Jesus was a real man born of human parents and having the same nature as other men was the result of free inquiry, of free exercise of reason, of freedom in search of truth. The doctrine of the Divinity of Man, created out of the nature of God, made to think God's thoughts, able to understand the Divine plans, and intended to grow into the Divine perfection, and thus to become Godlike,—was declared against the opposing creeds which assert that man is naturally depraved and wholly inclined to evil. The Unitarian belief about miracles that nothing can happen outside of natural law; and concerning the Bible, that it is a human book to be judged on its merits like any other production of human authorship,—are both likewise the outcome of the free exercise of reason and investigation.

The atmosphere of freedom is therefore the very life of Unitarian theology. Such a thing as creedal bondage is impossible in Unitarianism. Born out of freedom it can only live in the exercise of free search after truth, free investigation, freedom from dogmatic finality. In such freedom Unitarianism is an ever expanding and enlarging vision and outlook. Its statements of faith are always subject to any re-adjustment that new light or fresh discovery of truth may require. That being so it is not true to say that the word "Unitarian" can ever be a term of theological bondage, for no Unitarian is ever required to pledge himself to any belief. Every Unitarian, minister or other Church-member is left perfectly free to think out his own conclusions and to form his own beliefs.

But the result of such freedom is agreement and unanimity on certain main doctrines of the Unitarian Faith. There is no vagueness or indefiniteness about it. It can be stated in words of Scripture:—

"To us there is one God, the Father, of whom are all things."—I. Cor. 8-6.

"We are also . . . the offspring of God."—Acts 17, 28-29.

"All ye are brethren."—Matt. 23-8.

"Ye shall be perfect as your heavenly Father is perfect."—Matt. 5, 48.

"It is not the will of your Father . . . that one . . . should perish."—Matt 18, 14.

"Neither death nor life . . . nor things present nor things to come . . . shall be able to separate us from the love of God."—Rom. 8, 38-39.

"Seek and ye shall find."—Matt 7, 7.

"Why even of yourselves judge ye not what is right?"—Luke 12, 57.

"Ye shall know the truth, and the truth shall make you free."—John 8, 32.

"The true worshippers shall worship the Father."—John 4, 23.

"When ye pray, say, Our Father."—Luke 11, 2.

PEACE AND GOODWILL.

At Christmas time more than at any other are heard the words: "On earth peace, goodwill toward men"! Associated as they are in the records with the birth of Jesus, they bear witness to the kind of impression his personality made upon the people who knew him. And that impression remained that he was the peacemaker, the reconciler, the generator of goodwill. That was the cause of rejoicing—so much that it was put into an angel-song. It is just that spirit which the world most needs now,—peace and goodwill,—amongst the nations, between the different classes of society, in commerce and industry,—to do away with self-seeking antagonism and strife, and to produce Unity and Brotherly conditions in all human affairs,—the Christmas spirit in application all the year round.

Scriptural Unitarianism. By Rev. ARTHUR W. FOX M.A.

BETWEEN THE TESTAMENTS.

XIII. GENERAL CONCLUSIONS.

Many of the Apocryphal and Apocalyptical Books of this period have been passed over, though each of them is worthy a careful study. But those passed under examination will suffice to illustrate the great truth, that the period at the close of the Old Testament was by no means silent. It produced many works, which were designed to comfort and inspire sections of the Jewish people during the troubles through which they passed after their return from the Exile. One striking feature of most of these is the fact that they are progressive in the sense that they or their authors have left behind the cruder parts of Old Testament teaching and advanced towards greater truth. In no single case are the authors known : each of them adopted some great name to swell the influence of what he had to say. Of course I am not including in the foregoing statement the book known as "Ecclesiasticus," which is ascribed to the "Son of Sirach." I have in mind especially the various Apocalpses.

These last in most cases are filled with the thought of the future life, which shows that these at least were not the production of the Sadducean school of thought. But what matters chiefly to the student of early Christian thought is the influence which some of them exercised in shaping its development. Many of the phrases of the Apostles' Creed are more closely akin to the book of "Enoch" than to the New Testament itself. It is impossible to understand the source of much of the Pauline theology without some knowledge of the Apocalyptic writings upon which it was to a certain extent based. His teaching differs materially from that of Jesus in the fact that he attempted with great success to formulate a great cosmic theology with Jesus as its centre. It might be more correct to say the RISEN CHRIST and possibly the "pre-existent Christ" than the "man Jesus," conceptions which he owed to his Rabbinical training and the books which it included.

The author of the "Fourth Gospel" owed much of the groundwork of his thought to the Pauline teaching, which he modified by his knowledge of Greek thought and so made it of greater permanent influence upon the development of Christian theology. He appears to have had small interest in the Apocalyptical teaching, which coloured so much of the thought of the Apostle of the Gentiles. Outside of his writings there is scarcely a book in the New Testament which has not been influenced directly or indirectly by such earlier books as that of "Enoch" and to a less extent "The Testaments of the Twelve Patriarchs." Hence those who would get at the real teaching of Jesus and the Christianity of which he was the founder, must take care not to be misled by the theological thinking of Saint Paul, which was so largely coloured by conceptions of the Messiah borrowed from Apoclayptic literature.

There has been no more fertile source of error in New Testament theology than the tendency which even scholars so great as the late Dr. Dale have shown of taking Saint Paul as infallible, the very last gift which he himself would have claimed. That is why it is important to have some knowledge of the literature between the Testaments, on which the great Apostle built so largely. It was to some of his previous teaching that he owed his doctrine of Adam's responsibility for death in the world. Jesus himself in such of his words as have come down to us never once mentions Adam, nor does his teaching admit of any cosmic doctrine based upon him. For that Christianity not wholly to its advantage is indebted to Saint Paul, after him to Saint Augustine, then to Martin Luther and John Calvin, though both of these latter-day saints owed their inspiration more nearly to Saint Augustine's interpretation of Saint Paul than to Saint Paul himself.

CHRISTMAS.

It was Thomas Tusser who wrote "Christmas comes but once a year." But it is very welcome to most people when it does come. It is a time of thankfulness and rejoicing, and good wishes abound and kindness and generous feelings find wide and general expression. It is Christ—mas, —the feast in commemoration of the birth of Jesus, who was called the Christ. Carols are sung which keep alive the poetic legend which gathered round the imagined story of that simple human event. Various interesting customs have come down to us: Christmas decorations which are no doubt survivals of a time earlier than Christianity, for the pagans celebrated the great feast of Saturn in December when the people decorated the temples with whatever greenery they found available. That old custom was transferred by the Christians to celebrate their Christmas. In the early days of Christianity boxes placed in Churches to receive gifts for various charities were opened on Christmas Day and the contents distributed called the "dole of the Christmas Box." It was the custom to put gifts of money into the box before the mass on that day. Later, apprentices carried a box round to their employers customers for such gratuities as they cared to give, and hence the custom of styling Christmas presents a Christmas-box.

Literature.

"Die to Live,"—Selections from Stopford Brooke, arranged by his daughter, Olive Jacks, with a Foreword by L. P. Jacks,—Hodder and Stoughton, through the Lindsey Press, 5, Essex Street, Strand, London, W.C. 2., 2s. 6d.

Here sifted from seven volumes of sermons are the best thoughts of a great preacher. We can see in these selctions much of his mind and heart. Stopford Brooke was eminent in many senses. Dr. Jacks mentions in his "Foreword" that he was "preacher, prophet, poet, mystic, man of letters and artist." He was also a great Christian Democrat.—"To love one's country" said he, "and to shape that part of our religion into life, is to fight against the false theory that the principle of a nation's life is self-interest—when it is self-devotion ; and to wage this sacred war in the city and in the country, in our business, on the municipality, as voters and citizens, in our professions, and in our place in Parliament. It is to work for a national condition which will enable all men to have an equal chance of self-development" (p. 98.) "The one thing we want to-day is the doing of justice in the national, civic and social life of the State" (95).

Stopford Brooke was also a great moral hero, for he expressed in his life and example his loyalty to truth in seceding from the Established Church sacrificing all the possible honours open to him in that Church. His words in the selection "Dying to live," express his spirit. "When such a crisis comes, be not unworthy of it. Do not let ease or love of quiet or hatred of rough contact with the world or fear of danger, disease and death keep you back—meeting the consequences of the ideas you have supported while you had but little opposition, but which are now in this hour like trumpets in the ears of those that hate them. If there is war now against them, it proves that a crisis in their development has come. Shall you, who nourished them at your heart, slink away from their side when full grown, they go forth to battle? Nay, that is the recreant's way—Cling then to the truth you think right to maintain for man, proclaim it boldly and take the consequences" (159-160.) It was in the spirit of such words that "late in his career and no longer young, he left the home which had sheltered him for so many years with all its associations and traditions, and set sail, an emigrant to a new land, to till it and to keep it" as he said, in his "Reasons for Secession,"—rejecting the creeds and frankly expressing his Unitarianism. The selections in the book show his reverence and affection for Jesus as his Leader. As a master of English pure and undefiled he presents beautiful word pictures of the glories of the world of nature and the spiritual meanings he saw therein. No one believed more thoroughly in life as a continuous battle:—We must fight for our lives, for our characters, for our knowledge, for our religion, for everything we hold dear, like men who keep a post on some wild borderland against a host of foes" (49.)

This compilation has evidently been a labour of love ; the selections truly reveal what Dr. Jacks in his "Foreword" describes as "A Gospel of Life." The printer has done his work well, on good paper, the volume is nicely bound, and it is issued at a price remarkably low considering the value given. The enterprise of The Lindsey Press deserves high commendation in its co-operation with other publishers in bringing such books before the direct notice of its own special constituency, and we would urge our readers to take advantage of it by securing the book for thir own household library.

"The Writing of Autobiography and Biography" by J. Lionel Tayler, M.R.C.S., post free, 2s. 2d. from the author, 31, Beaumont Fee, Lincoln.

In a booklet of nearly 60 pages Dr. Tayler says some very suggestive things that are sure to be of great use to those who may intend to do any biographical writing. This may only concern very few of our readers, but his reasons for criticising the usual kind of such writing are of general interest. He lays down certain definite principles which he maintains are necessary to be followed in such writing. "In human biography it is the psychic or soul factor which supremely counts, and should be supremely described. . . I urge that the way, and the only way, to write a scientific biography is to realise that the soul is the supreme factor to be described." . . . . (This) "work claims that man is a spiritual being, and therefore biography must rest on a spiritual basis."

The following meditation is a sample of the serious considerations which have exercised the mind of Dr. Tayler in coming to his conclusions: "We are refreshed by pleasure in the form of recreation, but it enervates and becomes luxurious when it is more than a recreation ; it never enlarges, deepens, or in any way shapes character. We buy experience at a cost ; it is not given to us in moments of joy and idleness ; anxiety, strain, grief, toil, these when taken rightly are what evolve a great spirit in a man or woman ; the trial is with the fire of adversity. That which enlarges the mind's life is the pains-taking, the care-taking (careful), the taking of trouble, not the pleasure-taking process ; that is why the world's epics are written about tragedies, not about comedies." The whole treatise will well repay reading by any persons whose interests include a taste for literary culture. There is much in it that is helpful to the general reader.

"Transactions of the Unitarian Historical Society," Vol. III., Part 4, October, 1926. Copy to subscribers to the Society of 5s. a year, from Rev. W. H. Burgess, 4, Ladysmith Road, Plymouth.

As usual the "Transactions" are full of interest to Unitarians and others who are curious about the history of our Churches and the theological movement with which they are identified. The valuable researches of such experts as A. Gordon, Ernest Axon, Dr. Wilbur, Dr. McLachlan, and the contribution from Rev. E. Rosalind Lee, make this Part 4, like those which have preceded it, a worthy record, and the "Kenrick Letters," along with "Notes and Queries" and "Reviews and Notices" add further enrichment to the contents. The Historical Society is doing a much needed work, and is deserving of the support of all who can afford to become members by payment of 5s. a year, for which they will get a copy of every part of the "Transactions" issued.

"Our Homes," September, 1926, gratis — gives a cheery and humorous account of the work of the Holiday and Convalescent Homes at Great Hucklow and South Shore, Blackpool. Issued quarterly by the Homes Committee of the Northern Sunday School Federation. Supplied on application to the Secretary, Rev. Charles Peach, Great Hucklow, Buxton.

The Lindsey Press has issued a handy little pamphlet, "Our Message to the Sceptical," by Lawrence Clare (2d.); also a Sunday School Class Register for 1927 (3d.), and a fine Motto Card for 1927 (2d.), consisting of a striking picture in colours,—of a sower scattering seed, with the text underneath,—"Whatsoever a man soweth that shall he also reap." Mr. Clare shows that the truths of science are based upon unproved assumptions called hypotheses and is therefore precluded from objecting to those unproved assumptions of religion called acts of faith; he also makes a plea for reasonable trust being given to our faculties in the search for truth. His treatment is metaphysical. "A" message would perhaps be a more accurate title than "Our."

Life Thoughts

From STOPFORD BROOKE.

To have from God a hard battle to fight is to have a God worth serving; not one who does all things for us and leaves us weak; not one who does not care for our progress, but one who bids us win our spurs; not one who makes us good despotically and pauperises our spirit with gifts of righteousness for which we do not work, but one who loves our individual independence as citizens of the heavenly kingdom and bids us win full citzenship at the point of the sword.

That truth is yours only which you have wrought out of doubt by your own earnestness; that experience is only profitable which has been won by your own energy; that freedom is only truly possessed which has been won by your own native strength.

A soul which is to live, and be fit to live for eternal ages is not quickly built. The mightiest truths take long to grasp as certainties. Their very simplicity hides them from us. Do not repine at the slowness of conviction. The long strife makes the truths clearer.

God . . . has made the world very difficult for us, and I am content for myself and for all men that it should be so. It proves to me that He respects the creatures He has made. He does not think that paternal despotism is the best method to make good citizens for the spiritual kingdom. He does not leave us without the help of His grace, spirit speaking to spirit, for we are His children; but the help is that which a father gives who wishes to make a man of his son.

(From "Die to Live").

MINISTERIAL CHANGES.—Mr. Wm. Beer has been inducted as minister, Dewsbury Unity Church, and publicly welcomed; Rev. J. D. Jones, B.A., B.D., Pontypridd, is appointed minister to the Great Meeting, Hinckley; Rev. J. Morley Mills, has had public presentations and farewell at Newchurch, October 16th; Rev. T. Munn was presented with wallet and cheque at public farewell at Brixton, November 3rd; Rev. E. H. Pickering, M.A., is taking temporary duty for the Oldham Unitarian Church; Rev. E. H. Kersley was inducted and publicly welcomed at Trowbridge, November 10th; Rev. T. Munn received public welcome to his ministry at Scarborough, November 9th; Mr. W. Broadbent was welcomed to his ministry at Bedfield and Framlingham, November 1st and 2nd.

RECEIVED: "Colour, Sound, Form and Number" by J. Tyssul Davis, B.A., The C.W. Daniel Company, Graham House, Tudor Street, London, E.C. 4, 2s. net.

A meeting of the Committee of The National Conference of Unitarian Churches was held at Liverpool, November 5th, when a presentation of an annuity was made to the Rev. Dendy Agate, B.A., retiring secretary in appreciation of his services to the conference and to the denomination generally. Reports of various committees were received, and the successful realisation of the £20,000 Appeal Fund was declared.

The Annual Meeting of the N.E. Lancashire Unitarian Sunday School Union was held November 13th at the Blackburn Unitarian Church. Service was conducted by Rev. J. L. Hines (Halifax); Mr. F. Greenwood (Todmorden), presided over the meeting in the evening; Miss Broughton (Bolton), read a paper on "Young People and Religion"; and the officers were elected for the ensuing year.

Members of the Town Council and officials attended service at the Padiham Unitarian Church on Armistice Day, Rev. J. H. Ewbank giving the address.

Rev. D. Delta Evans.

Rev. D. Delta Evans, editor since 1902 of "The Christian Life," Unitarian weekly, and minister at Bermondsey, London, since 1921, has had a remarkably busy career such as probably few ministers of religion can boast of. A native of North Wales, he received his early religious training among the Welsh Calvinistic Methodists, and he began to preach with that body at the age of sixteen. At an early age, says the "Bermondsey Recorder," he was working on a farm; then he served a term of apprenticeship to the printing trade at the office of the "Rhyl Record"; and at nineteen migrated to London, where, after working for some years as a compositor and proof reader, he held positions of greater responsibility. For five years he subedited a series of Roman Catholic publications, although he never himself posed as a Catholic. About 1893 having passed through various stages of religious doubt and uncertainty, and always a keen student, he became an avowed Unitarian, and from 1895 to 1901 was honorary minister to a Welsh Unitarian congregation in London, of which he was the founder. Then he accepted a call to Liverpool, where for a few months he worked successfully at Bond Street Mission; and in 1902 he was appointed editor of "The Christian Life," to which he had been a contributor for some years. This position he still holds. In 1908 he produced a striking illustrated Missionary Number of that paper to give an impetus to the great Unitarian Van Mission, then in progress; while in 1913 he achieved a still more notable journalistic feat in a huge Commemoration Number, to celebrate the hundredth anniversary of the Act of Parliament giving legal freedom to Unitarians in these islands; it consisted of hundreds of portraits, pictures, biographies, and historical sketches of the Unitarian movement in various parts of the world.

From "Who's Who" we learn that Mr. Evans is a member of the Institute of Journalists and of the Society of Authors, was for many years a regular contributor to the "Banner and Times of Wales," and other important newspapers, and has written for the new edition of the "Encyclopædia Cambrensis." He is also the author of several books and many tracts, and is known as a lecturer upon historical and literary topics. As a young man he won numerous prizes for essays, and in 190[illegible] published a volume—set up, printed, and bound by himself in his own home—of these in Welsh, afterwards disposing of the copyright to a publisher in Wales. Among other things it contains an essay on "Public Worship," the prize for which, given by the Bishop of St. David's, was won by Mr. Delta Evans at an Eisteddfod held at the Queen's Hall, London, in 1898, attended by about two thousand people. In 190[illegible] was published a standard volume from his pen on the history and philosophy of the Ancient Britons—it was dedicated to Sir Edwin Durning-Lawrence; and it is an open secret that Mr. Evans, who has frequently written over a pseudonym, is the author of a notable Unitarian novel, published in 1913, entitled "Daniel Evelyn, Heretic." His other published works include a novel, "The Rosicrusian," based upon episodes of the Great War; "Prif Ddinas y Byd" (Welsh religious life in London); "Undodiaeth yn Ngogledd Cymru" (holiday sketches, 1900-1921); "Truth and Value of the Unitarian Faith" (prize essay, 1924); "Saviours of Men" (a Challenge to Unitarians, 1924); "A Holiday Episode in North Wales" (1925), etc., etc.

In conjunction with his editorial and other literary work in London, Mr. Delta Evans constantly preaches, and has held temporary ministerial charges at Southend, Peckham, Portsmouth, and elsewhere, with notable success, while for five years, during the war, he was minister at Woolwich. In 1908 Mr. Evans initiated a Unitarian Movement at Finchley, in North London, where a church was founded in 1909. During his charge at High Street Chapel, Portsmouth, in 1910, Mr. Evans's preaching attracted large and influential congregations for about twelve months, and it was generally regretted when he definitely declined a pressing and unanimous invitation to settle as permanent minister there. Both by pen and voice Mr. Evans has for more than thirty years been an effective exponent of the principles of the larger faith and the religion of daily life.

The Unity Fellowship.

President: Rev. Arthur W. Fox, M.A. (Todmorden).

Treasurer: Mr. Robert Kenyon, J.P. (Stalybridge).

Correspondent with isolated members: Miss Theodora Mills, Lowmandale, Cheltenham.

Secretary: H. Bodell Smith, 89, Grove Road, Sutton, Surrey.

This Unity Fellowship is the expression of a great idea—UNITY. It is the greatest of all ideas. It is just what the world is groping for now. After the experience of the Great War and all the sufferings resulting therefrom, the thinking people of all lands are desiring the Unity of all the nations of the whole world, so that henceforth there may be peace—deliverance from the haunting

fear of further war. This means the Unity of Mankind in one federation of peoples, and their ultimate co-operation for each other's security and welfare. Such unity is inevitable for humanity is One, all are members one of another, dependent upon each other, socially, nationally, and universally, as parts of one whole. The application of the idea of Unity in the practical organisation of the world's human affairs is the indispensable necessity for the equal security of all to live the true and complete human life.

We see unity in the order of nature, in natural law, in the control of planets in their spheres, plainly indicating the action of One Universal Mind and Will—the Unity of God, the one Creator of all things who has unity of plan for the life of all human beings, the same purpose in all—perfect life, the same divine destiny for all—the divine perfection. And this Unity means Fellowship with one another and with God.

Is not this a great idea? The Unity of all things—the Unity of God, the Universal Father—the Unity of Man in Universal Brotherhood—the Unity of Human affairs in mutual help and world-wide co-operation? It means righteousness in all things, world-wide justice and universal goodwill; it means equal love for all mankind so that not one shall go uncared for. All that is implied and involved in modern Unitarianism. To apply this unity in action is true religion. How best to apply it is the task God has set before us to find out and to put into force.

"The Unity Fellowship" is an attempt to draw Unitarians closer together in the study and practice of Unity and Fellowship; in the clearer understanding of Unitarian ideas and doctrine; in the education of young people and adults in such ideas, by free inquiry, by discussion, by various methods of mutual help. The Study and Discussion Circle is one method; the Sunday School Class is another; the Holiday party of Unity Fellowshippers is a further means to the same end. Any suggestions of other ways to promote the furtherance of such aims are earnestly invited from our readers.

"The Unity Fellowship" ought to be a help to our Sunday Schools. It is proposed to offer to Sunday School Classes examinations in courses of lessons in Unitarian ideas with prizes and certificates awarded to those who pass examination successfully, open to all elder scholars from 14 years of age and upwards. The Study Course of lessons in this Magazine will begin with Sunday, January 2nd, 1927, and the subject will be of biographical interest, entitled "Unitarian Leaders," being the life and teaching of thirteen famous Unitarians. The same Study Course will serve for any week-night Study and Discussion Circles, and will be equally suitable for any Adult Class.

This work of course involves expense. Membership of "The Unity Fellowship" by payment of an annual subscription of not less than 1s. assists the promotion of this and other Fellowship plans. Who will help?

At the first meeting of the Sutton Study and Discussion Circle plans were debated and president and secretary appointed. More particulars next month.

The Gospel of Unity.

THIRD STUDY COURSE.

(The Text Book recommended is "Three Stages of Unitarian Theology," price 1s., The Lindsey Press, Essex Hall, London, W.C.2., postage extra. Half-price to members of "The Unity Fellowship" if ordered through the Editor).

(10) THE UNITY OF RELIGION.

Religion is one, and the same, in all times and places. There is not and cannot be more than one religion. There are many creeds, there are many different religious sects or denominations, and many different theologies. But theology is not religion; it is what men think about religion. Theology is a statement of opinion or of belief which may or may not be true. Religion never changes, but theological opinion or theological creeds do change.

What then is Religion? What is that in which all men agree, in all ages and in all lands under the sun? They all agree that the highest thing and the noblest is—to do that which is right—to do right to God and to mankind, to have a right disposition towards God and man, to be in right relation to them both. So the whole of Religion is summed up in that one word—Righteousness, for that expresses everything. It includes love, truth, justice, mercy, piety, worship, service, everything of worth.

If it be said that men's notions of what is righteous differ very much, and are subject to change, that does not lessen the truth of the assertion that Righteousness is Religion. No man can do anything higher than to follow the dictates of his conscience. His notion of right may be wrong, but conscience always says—that which you believe to be right it is your duty to do. It says that to all men. Conscience is not responsible for men's differences of opinion and ideals, but holds them up to the highest they know at the time. That highest changes with more enlightened knowledge and experience, but whatever it is, conscience commands that it be followed as the right thing to do.

But there are some things which are deemed to be unquestionably right by people under all religious systems in every part of the world. "Do unto others as ye would that they should do unto you!" "Do justly, love mercy, and walk humbly with thy God!" "Seek first the kingdom of God and his righteousness!" "Thou shalt love the Lord thy God and thy neighbour as thyself!" These injunctions are common to all religious movements. In them they all agree, and all of them are summed up in Righteousness, right relationship to God and man. They are Religion, they are the expressions of righteousness. This is the universal principle underlying the religious spirit everywhere. Religion is One and the same in all holy scriptures. There is the unity of spirit the same in every religious faith, and that is the Unity of Religion. It is the great unifying influence. When all men seek first to do the righteousness of God in all human affairs then will Religion and Life be one, and the kingdom of God will indeed be established throughout the whole world of mankind. (References, pp. 89-92).

(11) THE UNITY OF MAN WITH GOD.

The whole meaning of human existence is that man shall come into complete unity with God by agreement with the divine Will. If the purpose of man's life be his development towards the perfection of his powers and possibilities, it is that he may become completely at—one with God. That too is the meaning of religion—to do His Will. As soon as man has within him the desire to conform to that it must be expressed in action. What he really does indicates what he is, to that extent. The right spiritual inclination or disposition comes first before the right conduct is possible.

This agreement with God—co-operation in the fulfilment of the Creator's design, applies to every department of human activity, to all human affairs. Hence the supreme importance of spiritual culture. Behind every advance in human justice there must be the spiritual desire to do justly. No economic adjustment in work and wages for the betterment of working conditions can be realised unless there is the ethical desire out of which the right adjustment comes. Dry materialism alone secures no real improvement in human life. It is here that the true function of religion comes in. To cultivate the right affections; to make the heart right; to promote the love of the true, and the beautiful, and the good; love to God and love to man; loyalty, devotion, and all the virtues—such is the nourishment of man's spiritual powers, which is the special work of real religion, and only in proportion to the degree of such spiritual culture in man can he do justly and love mercy and walk humbly with God. The kingdom of God cannot be realised in human affairs until it exists within the minds and souls of human beings. When the divine Will is expressed in business, in commerce, in politics, in the organisation of society, it will be the outward embodiment of man's spiritual condition. Religion applied to all human affairs, is the doing of God's will in everything, acting in all things in complete unity with Him.

The Divine ideal is the perfection of Man in all the possibilities of his nature, the perfection of human society in a just arrangement of all its concerns for the equal security and well-being of all its members in completely harmonious relationship. To realise this the Creator has designed that all men must be fellow-workers with Him in its attainment. That is absolutely necessary, for the perfect heaven which God intends for man cannot be his unless it be of his own making — the result of his own effort in co-operation with God. And thus will man's unity with God realise the perfect blessedness. (References: pp. 96-97; 291-297).

(12) THE UNITY OF HUMAN DESTINY.

All human beings are created and intended for the same ultimate destiny. Any work which God begins He goes through with it to the end, and that end the complete fulfilment of His purpose. He is not partial, favouring some human souls with fullest achievement, and casting others aside as permanent failures. If there ever were any permanent failures the failures would be His—which is unthinkable. God is no respecter of persons. He is equally the Father of all alike, having an equal interest in each and all without any exception, and as a perfect Father He loves the worst as much as the best, the weakest as much as the strongest. The sinner belongs to Him as much as the saint and is created for the same purpose and intended to arrive at the same goal.

Whosoever doubts that all will arrive at the goal has a very imperfect idea of the power of God, and a very poor kind of faith in the Divine Will. Has the Creator made every human soul for the same high purpose? Who doubts it, makes God appear to be partial and unjust. Because He is a perfect Father and Friend He has no favourites, but all souls are equally precious to Him. Granting therefore that He has the same high purpose in each and every human being, is it conceivable that there is any power below Him that can defeat Him and frustrate in any human soul the realisation of that purpose? To suppose any such thing is to imagine there is some power greater than God. And yet it has been the delusion of the ages that the sinner—the weakest of God's children—can do it; that he can successfully resist and permanently defeat the saving power of the Almighty. It is the Father's Will that all shall be saved, and being so, that is a

sure guarantee that all will be saved.

Saved from what? From everything that obstructs the ultimate arrival at the goal, no matter what it be. The selfish will of every prodigal is sure to be turned by the misery which selfishness produces. All souls are predestined for salvation. There is one high destiny for the whole of the human race. Mankind is One Humanity and will be the more completely One as the onward progress and development towards the Perfect Life proceeds.

Having this conviction, this Faith, it is man's duty to co-operate with God in helping the fallen to rise, and to do all that is possible to assist those who are backward in the march towards "the Promised Land" of the Blessed, and thus to lessen and prevent all avoidable suffering along the way. All men are children and brothers in God's family; they are One and indivisable, and in God's Great Day they will stand together in that Unity which will never be broken any more. (References: pp. 99-102).

(13) A MESSAGE OF GOOD NEWS.

This doctrine of Unity is surely a message of good news. It gives a worthy conception of God as the Everlasting Father of all men everywhere, and a noble idea of Man and his powers, possibilities and destiny. It shows all life filled with design and purpose, and everything as part of One great plan.

It does not picture a wrathful and vengeful God, nor does it describe Man as being naturally vile, corrupt, depraved, and of himself incapable of good. An everlasting hell of endless torment has no part or lot in it.

There is no room in it for Satan or for any evil genius capable of robbing God of any human soul, and of defeating the divine purpose in anything. In this doctrine of Unity all God's ways are shown to be reasonable and just. Against the gloom and terrors of the old partialism it declares the light and promise of the dearest hopes fulfilled. Instead of the falsely named Gospel of the salvation of a few elect and the eternal condemnation of the vast majority of the race to the awful fate of unending torture, it asserts the perfect justice of the Almighty Father who secures the ultimate blessedness of all mankind by the sure and certain working of His providential care.

These are the glad tidings it declares:

God is perfectly just and loving in all His ways to every human being that He has made.

Man is the child of God made out of His Divine Nature, and therefore naturally able to think God's thoughts, to enter into the divine purposes, and to be His fellow-worker co-operating in the realisation of the divine plan. Being God's child created out of the divine nature Man is as immortal and imperishable as God, and designed to become Godlike in conduct and character—perfect as the heavenly Father is perfect.

Man learns the true way of life by obedience to the divine Will knowledge of which comes through the discipline of experience and by the exercise of free inquiry. Every human being comes to this ultimately however long be the road. Not one is permitted to fail—for the experiences of life contribute to make each to desire the right and to come into agreement with God. In the same process mankind collectively learns to organise perfect society on earth and in any life beyond.

There is a Unity of purpose in all the ways of the divine providence expressive of the absolute righteousness of God. In that all-embracing Unity everything that is good and true and right will be realised. Nothing is too good to be fulfilled. Nothing is too grand and noble to think and believe about God. Every worthy hope and just desire for the future of every human soul, must inevitably be turned into actual fact. In the education of experience provided through the school of eternity what is called evil will pass away and every human soul will share in the victory of righteousness in all things and in the lasting joy of that Unity which means being One with God. (References: pp. 102-104; 281-283; 322-323).

The Women's League.

The two days' bazaar held in the Ullet Road Church Hall, October 22nd-23rd, by the Liverpool District Women's League to raise funds for the Domestic Missions at Mill Street and Hamilton Road, realised nearly £1,000.

The Manchester District Women's League held its quarterly meeting October 16th, at Unity Church, Bolton, with 201 present, and 25 branches represented. Mrs. Schroeder, of Leeds, conducted service and spoke on "Why from a woman's point of view, the life of the Churches is of value to-day." After tea Mrs. Travers Herford gave an address on "The Religion of an Ordinary Woman" and the Rev. Charles Peach spoke on the work of the Homes with special reference to the Grundy Home. Mrs. Short expressed the welcome on behalf of the Bolton Unity Branch, and thanks were passed to Mrs. Schrœder and Mrs. Herford.

The Belfast Women's League, First Church, had an enjoyable Hallowe'en Party, November 1st, at which there were friends from Stanhope Street, from Mountpottinger and Comber.

The Denton branch held its annual "At Home" on October 12th, realising £17 for the Chapel funds. Mr. and Mrs. Hallas, of Gee Cross acted as host and hostess.

The Liverpool Women's League held its autumn meeting during the visit of the British and Foreign Unitarian Association, November 8th, in the Hope Street Church Hall, with about 170 persons present. Mrs. R. T. Herford conducted service, and spoke of the need of more restfulness and quiet in the turmoil and noise of present day conditions. The best and highest ideals are created in silence. A collection for the Ministers' Sustentation Fund realised £4. Following the service Mrs. Woodhouse, the League President took the chair. She urged the importance of every Church having a branch of the League and spoke of the great work which the League is doing at home and abroad.

Mr. J. T. Bibby conveyed greeting and congratulations from the Men's League. Mrs. A. A. Tayler reported on League publications. The League Annual and Monthly letter were discussed, and members were asked to order early such League requisites as they needed.

Rev Wilna Constable described her visit to our Churches in the U.S.A. Thanks to the speakers proposed by Mrs. A. W. Willmer, was seconded by Mrs. Rowlands.

For the Children.

By Rev. H. FISHER SHORT.

SANTA'S MERRY MAGIC.

Teddy was ten and already had a sort of growing-up feeling. For one thing, he had quite given up the fairies. Not, exactly, on his own account, however. Timms, the butcher's boy, who was fourteen and a knowing chap who read the papers and talked wisely about wireless and football, had one day jeered at Teddy when he spoke about the Fairy Queen.

"Silly kid; ther' aint no fairies," said Timms contemptuously.

"Oh, yes, there are, Timms," said Teddy, earnestly; "I have a lot of fairy tales."

"Yer right there, Teddy; they are fairy tales," Timms sniggered, his wit wasted.

"That's what I said," replied Teddy, innocently.

"Here, did yer ever see one?" demanded Timms.

"I don't think so, Timms," said Teddy, meekly.

"No, an' yer never will, yer silly kid. Fairies!"

As Timms strode off whistling, a fearful suspicion sprang up in poor Teddy's mind. Though he had read so much about the fairies that they seemed to be familiar friends, he began to realise that he had never met one outside a book.

"Are there really fairies, Mum?" he inquired, when he reached home. But Mummie was busy and didn't seem interested.

"Oh, I suppose so, dear;" she answered; "but I've no time now."

That didn't help much.

"Did you ever see a fairy, Mum?" persisted Teddy, far more seriously than Mummie imagined. But she was worried and hot with her work, which Teddy failed to notice.

When, therefore, she said a little impatiently, "Now, Teddy, you really must run away; you are bothering me," Teddy departed, a trifle hurt, but quite satisfied that Mummie could never have seen a fairy.

This set him thinking and thinking, until his suspicion became a certainty.

"Timms is right," he said at last; "there are no fairies except in books."

And though he was a little proud of his decision, his pride was tinged with regret. Without the fairies, the world seemed dull and drab. But a bigger sorrow was in store.

Christmas was coming and the prospect of the yearly visit of Santa Claus set his heart adancing.

One day he heard a familiar whistle, and the next moment Timms came round the corner.

Teddy ran joyously to meet him, and Timms dropped his basket for a chat.

"Hello, kid!" he said; "What's the latest? You look excited."

"Have you sent your letter, Timms?"

"Letter? What letter?"

"Oh, to tell Father Christmas what you would like in your stocking."

Timms' face became a study. He just looked at Teddy with mingled pity and disgust.

Picking up his basket, he said, "Well, you are a kid! An yer don't know yet 'at ther ain't no Father Christmas."

And as he strode away, his whistle seemed to say that he had "no time for kids."

Poor Teddy! Here was a blow, indeed. No Father Christmas!

Certainly, he had never seen him; nor had he heard of anyone else who had seen him. How clever Timms was! For, of course, he must be right. During the next few days, Teddy went gloomily like a young Hamlet. The time was indeed out of joint. And life was a sadder business than he had ever thought possible.

Christmas came for all that; and on Christmas Eve, though he hung up his stocking as usual, he climbed into bed depressed and doubtful. In exactly three minutes and thirty seconds he was fast asleep.

"Hello! hello!" he cried; "whatever's that?"

"That" was a tiny speck of light that had suddenly appeared in the empty fire-grate. And it was no ordinary light. It twinkled and

parkled and changed from colour to colour. Teddy stared.

"It must be magic!" he gasped. It began to row larger.

Then it wasn't a light at all, although the room emained light. It began to assume a shape; and Teddy was startled by a faint chuckle which uddenly became the jolliest little laugh.

"Father Christmas!" Teddy exclaimed under is breath; "but how tiny he is!"

Suddenly, the small figure loomed as large as giant. Yes, it was Santa, all right. And out f a huge sack, he proceeded to cram Teddy's tocking.

"Of course, there ain't no Father Christmas," e chuckled, as he went on cramming.

"How could he come down the chimney? bsurd idea! The thing's impossible!"

Chuckling harder than ever, he turned his merry eyes toward Teddy.

"And if he came down the chimney, however could he get back?"

"P-p-lease, I d'don't know," stammered Teddy, a little ashamed and a good deal bewildered.

"Then, I'll show you," laughed the giant Father Christmas. And slowly the great jolly figure began to shrink. Smaller and smaller it became, and, at last, changed itself back into the strange magic light.

A cheery voice cried, "Good-bye, Teddy; and a merry Christmas!"

And the tiny glistening speck went slowly up the chimney, chuckling itself into darkness and silence.

The Christmas bells awoke Teddy in good time. And, there, sure enough, a bulgy overflowing stocking plainly showed that Father Christmas had answered Teddy's letter to the very letter.

The Kiddies' Own Corner.

Conducted by Uncle Fisher.

Dear Kiddlekins,—

Last month, I asked for a Christmas story for our very own corner; and, this month, we are lucky. The other evening, a little boy I know very well was very busy. When she found that he was making up a story about Christmas, his little sister said that she would write one too. "W-" here they are; and I hope you may like them as well as I do. Perhaps they will make someone say "I'll do a story for the New Year." That would be lovely. Do it now, and send it to 11, Oxford Road, Bootle, Liverpool.

And, now, let me wish you all a really truly, merry Christmas. Your loving,

UNCLE FISHER.

P.S.—Everything was ready for the post when another charming Christmas story arrived. You will enjoy it, I'm sure. Thank you, Jessie.—U.F.

THE FORGOTTEN ORDER.

Father Christmas was very busy making toys and playthings, and was constantly receiving orders from little children. All the little elves and fairies worked night and day, and never spoke of being tired. Wood, tin, nails, screws and paint were brought for the toy department. Sugar, nuts, raisins, sultanas, candy and all sorts of lovely things were brought to be made into sweets for that department. Fruit was brought in cartloads, and net was brought for the stockings.

The fairy messengers were wafted to and fro on the wind which howled round the workshop. A letter came while Father Christmas was busy, and so he told the fairy to put it on the table. A lazy little imp called for some paint from outside and Santa kindly opened the window and passed it out to him.

A little draught came through the window and caused the letter to glide under the desk. Santa did not notice this, and went on with his work.

That room was left alone for a while, and the sacks were packed. In the meantime, the place was cleaned and when Father Christmas was leaving, a fairy came with a note from the work-room. It ran thus,

Dear Santa Claus,—

I wish you a Merry Christmas. Please give my poor sick sister something, because she is lonely and I can't play with her.—From Tommy

Quickly two little parcels were made for the little children.

Basil, aged 11 years.

CHRISTMAS IN THE HOUSE OF BUNTY AND PHILL.

It was Christmas evening, and the children had just finished their letters, when nurse came to the nursery. "Come along children, it is bed-time; pop off to your bedrooms; mind, do not forget to hang your stockings up, and go to sleep, or Father Christmas will not come." "All right," the children cried. They were in bed, and, that very minute, Father Christmas came, and read the twins letters, and they were very nice ones. Because Bunty and Phill were not greedy, Father Christmas gave them each an extra toy.

In the morning, the children got dressed and took their toys down stairs, and were simply delighted with the toys.

I will tell you what Bunty got: Some chocolates, a pencil case, a baby doll, a little jump-jack, and apple and a pear.

This is what Phill got: A box of paints, a toy motor car, some apples, an apple and a pear. And the two spent a merry Christmas.

Margaret, aged 8.

UNCLE BOB'S CHRISTMAS TREE.

Uncle Bob had been away in India for three years, and Philip and Norah wondered what he would bring them home. "A new wireless set, I expect," said Philip, while Norah proposed a beautiful Indian doll. On Christmas Eve, however, Uncle Bob brought nothing at all. But on the following morning the children went into the drawing room, and lo! there stood a grand fir tree. On its massive branches hung all manner of toys, dolls, engines, balls, tops, whips, canes, nuts, sweets, crackers, and pretty little coloured wax candles, and on the topmost branch, a glittering golden star. "Oh!" gasped Norah, "whoever can have sent us such a beautiful present?" There was no need to ponder long on this question, for on a lower branch was a card containing these words: "With best love and good wishes, from Uncle Bob," In the evening they had a party, to which a number of little boys and girls were invited, and when the candles on the tree were lighted all were enchanted by its dazzling beauty. The presents were distributed among the children, who afterwards went home to dream of Uncle Bob's wonderful Christmas Tree.

Jessie Molyneux, aged 10.

National Unitarian Temperance Association.

Secretary: Mr. F. COLLECOTT, 75, Cann Hall Road, London, E. 11.

THE LEAGUE OF NATIONS AND THE ALCOHOL PROBLEM.

"The undersigned venture to request that the Assembly should decide to include in the programme of the work of the League of Nations the question of alcohol and should ask the Council to take measures to this effect."

This resolution was signed by the League delegates of Finland, Poland and Sweden. It was hoped that Belgium and Czecho-Slavia would also have signed, as they intimated their readiness to do so, but an unfortunate combination of circumstances made this impossible. The Foreign Minister of each of these two countries is strongly in favour of the movement.

In accordance with the rules of the Assembly of the League of Nations every draft resolution has to go before the Agenda Committee, which proposes to the Assembly the way of dealing with it. In this case it was decided that the question should be discussed at the next session of the Assembly in 1927.

This news, which comes from Dr. Hercod, the well known Swiss authority on International Alcoholism, will be greatly welcomed not only by temperance advocates but by social reformers generally and "it is up" to all such to bring the necessary pressure to bear on their several governments.

Dr. Hercod points out that ever since the League was formed temperance reformers have asked for its help and there were many reasons for so doing. Of late years serious conflicts have arisen between the nations exporting alcohol and those which have adopted advanced temperance legislation. A comparatively recent instance was that of Spain and Iceland. In this case, Spain, wishing to sell her wines, threatened to refuse to take the large quantities of fish which Iceland sent her if Iceland did not withdraw the Act prohibiting the importation of alcoholic drink. And, as is better known, the Federal Government of the United States of America has been urging the British Government to stop the shipments of intoxicating drink intended for America. Obviously such conflicts are inimical to pacific relations between nations and, therefore, should be dealt with by the League of Nations. In fact it is matter for surprise that this important subject has not already had their most serious consideration. It can safely be said that so long as strong drink dominates the world as it does to-day there is not likely to be lasting peace.

An article in the Covenant of the League concerning the mandated colonies makes it incumbent on the League to deal with such abuses as the liquor traffic in such colonies. The indictment against the countries supplying alcoholic drink to the native races is a very serious one.

A commissioner appointed by the League of Nations to consider the measures which should be taken to protect women and children from ill treatment naturally decided to include the alcohol question in its programme. The extent to which these unfortunate persons suffer owing to the drinking habits of those who should be their protectors is appalling.

I am writing to my branch of the League of Nations Union to enquire what has been done by the League in respect to the liquor question as it affects the mandated colonies and women and children, and I hope to be able to report in a later issue of the "Unitarian Monthly."

E. F. COWLIN.

November 11th, 1926.

A Missionary Conference was held at Hyde Chapel, Gee Cross, November 4th, under the auspices of the East Cheshire Christian Union of Unitarian Churches, Rev. F. H. Vaughan presiding, addresses being given by Revs. W. J. Carter (Nantwich), and G. J. Sparham (London), followed by discussion.

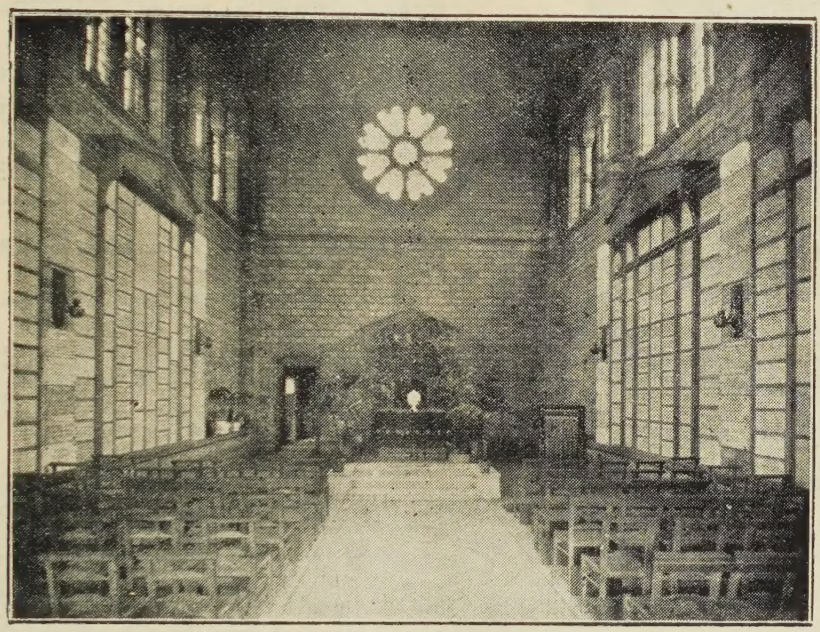
At Todmorden over 60 members of the Halifax Unitarian Church paid an exchange visit, attending a party at the Unitarian School, October 30th.

The £20,000 Fund Appeal has been successful, and more than realised for aged Unitarian ministers and ministers widows.

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly*



INTERIOR MANCHESTER CREMATORIUM.

CREMATION.

THE TESTIMONY OF AN UNDERTAKER.

"**Most Cemeteries present an agreeable aspect on the surface,** but the difference underneath is, perhaps unfortunately, known to the comparative few whose duties take them into the charnel-houses of our great cities. If it were possible for the general public to know what I have experienced, in common with other embalmers in large cosmopolitan cities, where they are called upon at times to make exhumed bodies sanitary for shipment, etc.; If it were only possible for them to **visualise the process that goes on as a result of earth burial,** I have no hesitation in saying that in a very short time **we should have a great change of public opinion, which would favour** first making the body sanitary, and then disposing of it by means of **Cremation.**"

THOMAS GARRITY, Liverpool.

Crematoria are also established in Woking, Liverpool, Glasgow, Hull, Darlington, Leicester, Birmingham, Bradford, Leeds, Sheffield, Pontypridd, and in London at Golders Green, N.W., Norwood, S.E., Ilford, E., and Hendon, N.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Langham 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY.

NOW READY. VOL III. PART 4. OCTOBER, 1926.

CONTENTS:

Servetus in 1531-1532; also Servetus and the Spanish Inquisition. ALEXANDER GORDON, M.A.

Buxton Chapel. ERNEST AXON, F.S.A.

The Unitarian Church, Melbourne, Victoria. E. ROSALIND LEE, M.A.

The Meaning and Lesson of Unitarian History. EARL MORSE WILBUR, M.A., D.D.

More Letters of Theophilus Lindsey. PRINCIPAL H. MCLACHLAN, M.A., D.D.

Kenrick Letters, Notes and Queries, Reviews, Index.

Copies supplied to Subscribers to the Society of 5s. a year. Address Rev. W. H. Burgess, 4, Ladysmith Road, Plymouth.

Do You Value Our Unitarian Faith?

IF YOU DO

Will you Help to Spread it?

The Unitarian Monthly PRICE **One Penny**

is its most widely circulated propagandist organ. It contains: Denominational News; Articles on Unitarianism; Original contributions from well-known Unitarian writers; a Portrait or Church illustration; a Page for the Children; Women's League Column; Temperance Column; Unity Fellowship; Study Course; Poetry; and other matters of interest.

It is published for YOU; and as a Parish Magazine for our Unitarian Churches.

Are you a Subscriber? can you get your friends and the Members of your Church to be subscribers by means of a Monthly Visitation Committee or otherwise?

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

Annual Volume, bound with Index, 1926 issue "UNITARIAN MONTHLY," 1s. 3d. by post, ready shortly.

Rev. H. BODELL SMITH,

89, Grove Road, Sutton, Surrey, is at liberty to take Sunday Engagements.

WHY NOT HAVE A PENCIL DAY?

Pencils with special lettering for Bazaars, Sports, Building Funds, etc. Price List on application.

GRETA PENCIL MILLS, KESWICK.

Central Postal Mission and Unitarian Workers' Union.

President: Rev. HELEN L. PHILLIPS. Hon Treas.: Mrs. PHILEMON MOORE
Hon. Secretary: Miss. F. HILL

— UNITARIAN PUBLICATIONS FREE. —

"THE PLACE OF JESUS IN MODERN RELIGION" by R. A. Armstrong.
THE IMITABLENESS OF CHRIST'S CHARACTER" by W. E. Channing.
Also Books on Loan by eminent Unitarians.
Apply by letter to:—Miss F. HILL,
154, STEPNEY GREEN, LONDON, E1.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world DISPLAYED ADVERTISEMENTS—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—
THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. Price Twopence.

Yearly Subscription 10/10 to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,

Publishing Office: 13, Bream's Buildings, London, E.C. 4.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 11d. post free; 25, 2s.; 50 and 100, 3s. and 6s. and carriage. Local Calendar Cover at extra charge. Apply to H. Bodell Smith (Editor), 89, Grove Road, Sutton, Surrey.